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A

## V I E W

OF THE

*New-England Illuminati :*

WHO ARE INDEFATIGABLY ENGAGED IN

DESTROYING THE RELIGION AND GOVERNMENT OF THE UNITED STATES ;

UNDER A FEIGNED REGARD FOR THEIR SAFETY—AND  
UNDER AN IMPIOUS ABUSE OF TRUE RELIGION,

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**PHILADELPHIA,****PRINTED BY JAMES CAREY, No. 16, CHESNUT-STREET,**

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**1799.**

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No. 238

DISTRICT OF PENNSYLVANIA, TO WIT:

**B**E IT REMEMBERED, ~~that on the first day of November,~~ in the twenty-third year of the independence of the United States of America, James Carey, of the said district, hath deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to-wit: "a View of the New-England Illuminati: who are indefatigably engaged in destroying the Religion and Government of the United States; under a feigned Regard for their Safety—and under an impious Abuse of true Religion."—In conformity to the act of the congress of the United States, intituled "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned."

SAM. CALDWELL,

Clerk of the District of Pennsylvania.



## A VIEW, &c.

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WHILE clamours and prejudices are excited publicly and artfully against a large and respectable body of our fellow-citizens, under the pretext, that some are secretly embarked with a society in Europe, who are engaged in the destruction of religion and government in general, it is proper to present before the public a society which actually exists in the United States. This is more needful at this time, as these last are indefatigably engaged in destroying the religion and government of *this* country, under a feigned regard for their safety—and under an impious abuse of true religion.

These societies have passed without general scrutiny, until they have nearly destroyed our liberties and happiness at home, and contributed to plunge us into a share of the confusions of Europe.

These are the monthly meetings of the Clergy. As their design, tendency, and effect have been to destroy established law, morals, order, and universal toleration; they bear too near an affinity to the Illuminati Societies of Europe, not to be viewed as part of the same: at least, if Professor Robeson and Abbé Barruel are to be believed, they must be *sister societies*. They have been known by the appellation of *Ministers' Meetings*.—But I shall take the liberty of calling them the *New-England Illuminati*; leaving the reader to decide upon the propriety of the name.

These societies originated about thirty years ago; and were designed to increase the power and influence of the clergy. Success attending this confederacy, certain opulent and leading laymen have fostered and encouraged them, thereby forming that union of *Church and State*—of laymen and ecclesiastics—which has created an order equally formidable with that body of men in any country in Europe.

They were projected by Doctors *Bellamy*, *Goodrich*, *Williams*, and others in *New-England*. They were organized and enlarged by delegations from other parts of the then colonies, in as extensive a manner as the times and the distances of the respective residences of the founders would permit. Their constitution was formed in ELIZABETH-TOWN, *New-Jersey*, and a fortnight was devoted to the deliberations and regulations which took place at that time.

The writer of this, when a lad, copied the journal from the original, in the hand and by permission of the Reverend Dr. *Goodrich*, of Durham, in Connecticut, the *Scribe* of that body. Great secrecy was observed, as to the design of this assembling of the Clergy. It was, however, said by Dr. *Goodrich* to be with a view to promote the union of their churches. After the adjournment of that convention, missionaries and letters were sent into every part of the colonies. The Clergy were associated together in *Clubs*, which met monthly, and circulated such information as they thought suitable to their design.

At these monthly clubs, the *politics* of the times were discussed, and *prayers* and *orations* were delivered in the parishes, where they met in routine, which were filled with invectives against those who had not adopted their creeds and politics.

The people generally attended the public exercises in the meeting-houses, but had no share in the deliberations of the ministers. Dinners were prepared, by private donations, of the most delicious food of the season, which could be procured by the parishioners; and a day of conviviality was thus observed once a month by the clergy, to their gratification and the increase of their association.

The causes which gave offence, and excited these combinations, were the universal *toleration* established in Canada, by the *Quebec Bill*, and the petition of Episcopalians, to their brethren in England, that a Protestant Bishop might reside in the colonies, now the United States.—Both these points are established by the laws of England, as to the provinces, and the constitution of the United States as to toleration. To defeat these, the New-England Illuminati have been indefatigably busy before, during, and since the late war.

Foiled, but not discouraged, these societies have continued since the establishment of our new government. Before the beginning of the present revolution in France, they were chiefly devoted, after the late war, to polemic divinity and ecclesiastical controversies.—Some dark and obscure question was given out, as the subject of the sermon, and the discussions, before the next meeting of the *Club*. In the interim, the members generally wrote a discourse upon the *theme*, and preached it before their flocks; often to the offence of their best friends, who did not wish to have the sabbath and the time for the assembling of the people together for pious purposes, devoted to doubts and disputations.

From hence arose, in those states, a strong propensity to deism and scepticism. The clergy exhibited the Christian religion, as being full of mysteries and unintelligible opinions. The thoughtful and sagacious discerned such jarrings in sentiments, that they doubted the propriety of the doctrines of the clergy. Argumentations, contradictions, warmths, and disunion succeeded. The older divines, who wrote and sold the copy-right of systems, were obstinate; the younger were tenacious of the sentiments of these fathers; and the simple and inexperienced, were thus sacrificed, with their families, because the people revolted against and dismissed such teachers.

In this situation, many of the laity were prepared to attend to deistical writings; and philosophy and liberality became very fashionable. This found a new employment for these *clubs*.

When the revolution began in France, these Illuminated New-England Clubs awoke to redoubled activity. Predictions, prayers, and exhortations were multiplied.—Long taught and wishing to believe, that the church of *Rome* was *Antichrist*, the *Pope* the *Beast* of the Revelation, and the system of *Catholics*, *Babylon*, which is to be destroyed, previous to the fulfilment of the eternal decree, that the Millennium should come, these Illuminati were busily engaged to bring on that glorious period. They wrote and printed dissertations on the prophecies. One of these writers predicted, that the King of France and the Marquis de la Fayette would be the deliverers of the French nation, from civil and spiritual bondage.

The celebrity of these authors and their books, found employment for these clubs. Others were seized with an itch for fame, and enthusiasm for the Millennium, and printed their works also. The sermons, prayers, letters and conversation of the clergy, at first, very universally favoured the French affairs.

The *Colleges* for liberal and moral education had, long before this, been taken into the confederacy of these *factionous clubs*; and the instructors and pupils generally disseminated principles and prejudices in favour of the revolution in France.

Every engine was set in motion, to accelerate an attachment to the French. But the fluctuating events of the war, the influence of new movements in politics, and the uncertain issue of French affairs for a time, began to alter their sentiments. To this succeeded an alteration in their sermons, prayers, and deliberations. The pendulum of opinion and exertion vibrated with slower motion; and an almost total change took place. President *Willard*, of Cambridge College, gave the lead to this. He declared, that he was *ashamed* of his *late doings*, and that he had now to make amends to the public, by his redoubled zeal to *oppose* French politics, which he had before supported.

While these things were transacting, the *Illuminati* and *Colleges* were busy, in their respective neighbourhoods, in scanning the doings and opinions of those who were not of their religious communities. Such as opposed them, were represented as attached to monarchy, in order to crush their existence, in case of public confusions.

As the Colleges of New-England are public property and state institutions, notice of their proceedings in this particular was given to certain men in office, in the most respectful terms, that they might, by their influence, in a manly manner, check the out-breakings of discord among professors of Christianity, in consequence of the mischievous doings of those institutions. —This was not done; and the Presidents and Tutors assumed new haughtiness upon the occasion. These college officers being elected by incorporated bodies, who maintain their own succession, are not so far under popular control, as to listen obediently to public calls for justice. They therefore often take upon themselves the deportment of resentment and superiority.



Information was given to the leading men around most of the Colleges, of the odiousness of attempts to scatter political prejudices among the students, against some of the best men in the states, because they did not favour the creed and politics of these *Illuminati*; but without effect. The Millennium was approaching, when the money and liberties of all men were to be laid at the feet of the *Colleges* and *Illuminated Clubs*. The clergy had determined that the Millennium *must* and *should* come!

Thus, in as summary a method as possible, is presented a view of the origin and progress of a dangerous constitution of clerico-political societies, which have already done much harm, and threaten more.

The power and influence of the clergy are known to be great. To check their ambition, has ever been an arduous and almost impracticable task. Tyranny in all religions is the same. It may sometimes proceed with more rapid motion, and extend its baneful consequences wider than at others. Directors of the consciences, possessing the keys of knowledge, they have easy access to the hearts and confidence of the people. In New-England, the nature of the first emigrations, settlements, and establishments, gave the clergy great sway. They had therefore taken opportunities to establish themselves and their families in wealth and power, by their zeal in politics in the critical moment of the revolution. They had assumed to themselves, the station of peculiar and favourite people of the Lord, and, by gravity of motion and demureness of countenance, had kept the people at great distance.

Courting the rich men, and directing the politics of the country in every period, they had united a formidable body with them among the laity, who received votes and preferments at the will of the clergy. This united phalanx it was dangerous to attack, while they had church censures and discipline, and civil offices at their command, to bestow upon their followers, or inflict upon the firm and virtuous, who would not sell their consciences, religion and country, for gold and preferment, or dared to doubt the wisdom and prudence of these ministers.

Such usurpations, customs, and habits, received new strength, and became more formidable and dangerous,

after a free form of government was established, and when the clergy were embodied in the Illuminati Societies, and confederated with rich and powerful laymen.

But to gain further power and authority, the clergy adopted *concerts of prayer*, to be held *quarterly*. These were to hasten the Millennium, and were but another and more formidable body of the Illuminati; as they were, if possible, to extend through the nation at large.

The activity, zeal, and importance now exhibited, by so great acquisitions of powerful political engines, in *war* and *state* affairs, as these clubs were, offended many good men. They spoke against them, without effect. Others, either weak or wicked, courted them—published and procured political tracts—and, in the end, these obsequious men have gained promotions in the state, army, and navy, for their sons and favourites.

A distinguished political writer has exhibited the effect of this union of religion and education, in the hands of some aspiring person, and how readily our liberties and laws might be overturned thereby. The idea, originally given as a caution, has been adopted as precept, and has been improved upon: in consequence we annually see collegiate diplomas distributed—not as rewards for *scientific talent*, but—to *political characters*, by our literary institutions:—even to men who can scarcely read—who certainly cannot construe and interpret those dishonoured parchments; which are in Latin.

These *Illuminated Societies* have handed about nominations for magistrates, and denounced good men at elections, only because they were not their adherents, or had been so hardy as to do their *duty* to their constituents, country and posterity, in contradiction to the artful plans of the clergy, for securing public property and laws, to serve themselves at the damage of others.

The quick and extensive circulation of the plans of the *Illuminati* from one *club* to another—their control over the *freedom* of the *press*, and attempts to stop the channels of communication, contrary to the fundamental laws of the land, by which information may reach our fellow-citizens at large, are among the smaller offences which have originated from their political deliberations, projects, and proceedings.

In this way Connecticut, especially, has become almost totally an ecclesiastical state, ruled by the *President* of the College, as a *Monarch*. The caution and politeness of the Governor of that state, the great age of many of the council, the respectful condescension of the members of the lower house, the submission of the clergy, the influence of the *clubs*, of *uncles*, *brothers*, *cousins*, scribblers, and poets—of former and present pupils, have given him almost unlimited control.—— Sufficient to undertake great duties, he does not consider the weight of cares, too difficult for his years, health, or inclination, but has assumed, among a passive people, the dignity of ruling with the united power of an ecclesiastic and politician.

To extend the influence and increase the number and power of these *Illuminati* societies, millions have been formed, and missionaries sent into all the frontier parts of the states. To propagate religion is the pretext, and the people have not been backward to expedite the pious work, with their money and prayers. The foundation for this assertion is undeniable.

Controverted divinity, the advancement of the *Edwardian* sect and their systems, the destruction of *Roman Catholics*, *Episcopalians*, *Baptists*, *Methodists*, and others, and to further schisms, begun by the *Illuminati*, among Presbyterians, direct the prayers, sermons, deliberations and determinations of these clubs.

In no instance have they fought, by mutual explanations and concessions, by good offices, candour and benevolence, to do away the prejudices which divide the Christian Church. These have been increased, and jealousies and dissensions fomented by their usurpations.

Great losses of public property have taken place, to indulge the projects of the *Illuminati*. The New-England legislatures have had much trouble from their plans, to obtain laws which would give them *permanent establishments in property*, and *superior advantages as to their support*. They have artfully and successfully defeated the lawful and equitable petitions of professed Christians for the enjoyment of constitutional rights. No measure has taken place, within thirty years, as to religious toleration among all, in all parts of the states, without the interference and opposition

of the Illuminati, as their peculiar designs and selfishness dictated, in order to defeat universal liberty of conscience.

Fond of power, wanting wealth, proud of their influence and success, they have, in all parts of the states, rekindled animosities that ought never to have existed among Christians.

It has therefore become a general duty to hear, and to reflect upon, the unconstitutional, dangerous, and destructive nature, tendency, and issue of these political societies—Societies which oppose the laws and religious liberty, except only where they can monopolize all the *precious fruits* to themselves. It is an universal obligation upon all, to communicate the information presented in this short sketch. If the New-England Illuminati proceed unheeded and uncontrolled, this nation will constantly experience the pernicious effects of discord and popular discontent. Wars at home, tumults abroad, degradation of legislatures, judges, and jurors, will be our daily portion.

Whenever folly, fanaticism, pride, ambition, selfishness or avarice present a probable method, by which the members of these societies, their *sons, nephews, and favourites*, may be made *rich and great*, they will be directed to those objects, in spite of *rulers* or of *law*.

To dissolve or abolish those societies or clubs, would not be to infringe upon the rights of conscience: to counteract them, is to establish law and peace. They are self-created, to all intents, and in their objects are unconstitutional, dangerous, detrimental, and anti-christian. They support erroneous opinions, provoke irreligion, annihilate good will between men, endanger the national peace and prosperity, and degrade the national morals and honour.

To give the people of the United States a more perfect and yet concise view of the proceedings of the Illuminati of Connecticut, and their adherents elsewhere, it is not amiss to recapitulate some things which relate to their arts, to secure religion, learning, the colleges, schools and public property, to their uses. This is more important, as thereby they have called off the public attention from the schools and children of the yeomanry in general, to the promoting of the children of the Illuminati, and the colleges subservient to them,

A few clergymen artfully attempted to begin a college at *Branford*, in Connecticut, by depositing a few books. This design fell through, from want of consistency and property; and a new plan was adopted at *Saybrook*, which the government fostered; and it ended in *Yale College*. Mr. *Yale*, Governor of the East-India Company, and a churchman, liberally bestowed such benefactions as led the corporation to call it after his name, and write him a most flattering letter of thanks. Dean *Berkley*, afterwards Bishop of Cloyne, in Ireland, gave an handsome farm on Rhode-Island, and a large library, to this college. The colony and state of Connecticut have erected three buildings and the chapel, and paid large annual sums to help it forward: but the illiberal and contracted doings of the clergy and corporation, caused the government and the generously disposed, to withhold their bounty. Five hundred pounds were left at one time, in this way, and given by a gentleman in England, to Cambridge College, in Massachusetts.

This last institution also received large donations from *Churchmen*, and Mr. *Hollis*, a *Baptist*, in England. Its government is too contracted, and the legislature wish to make an alteration. The policy is more magnanimous than either at Dartmouth or Yale.

The students at Cambridge are required, at entrance, to present the notification of their parents and guardians to the president, informing him of the place of public worship which they are to attend on Sundays, fasts, and festivals. No trouble results; and the rulers of the state, and wise men in Boston, are determined to persist in securing this practice, for men of every creed, as far as possible. The *Illuminati* prevented so liberal and just a rule at *Yale*!

A lecture is annually held, and paid for, according to the will of Governor *Dudley*, which is filled with invectives against the Church of Rome. Its design is to perpetuate prejudices against the Catholics. The government of that college called, two years since, on Doctor *Walter*, of the Episcopal Church in Boston, to deliver this lecture. He modestly returned his answer, declining the offer, by a letter which ought to be circulated through this nation, for the honour of libe-

rality, and the laws establishing universal protection, candour, and forbearance, to men of every faith. He recommended it to the College, to solicit the legislature to appropriate the legacy to some nobler purpose, rather than to permit it any longer to perpetuate rancours and jealousies, among men professing the same religion, and worshipping the same God, but differing in some parts of their opinions and church discipline. A lecture is also held, founded by the same person, in favour of the validity of Presbyterian ordination. This has been perverted, and employed to vent rancour, spleen, and malice upon the Episcopalians!

Founding such lectures was the fashion of former times: they ought to be removed from all colleges now.

The College of Dartmouth is superintended by the Congregational Clergy and some laymen: the young ministers of Boston, Cambridge, Roxbury, and Dorchester; thus direct in the education of youth; while the aged, venerable, wise, learned, and experienced Catholic, Episcopal, Baptist, and other ministers, have no voice there. They are superseded by young *dapper parsons*, with neat gowns and bands, and degrees of *Doctor of Divinity*, bought and obtained, by the influence of rich merchants, from our colleges.

Dartmouth College was named after its benefactor, Lord Dartmouth, a Churchman. Governor Wentworth, a Churchman also, gave it a charter, and generous donations of lands, out of his own private fortune. Episcopalians and Presbyterians were made trustees. The state of New-Hampshire has assisted that institution; but the present President, in derogation of the honour of his father, and neglect of his assurances of liberality, when he obtained the charter and benefactions from Episcopalians, has made it an engine for the Illuminati, polemic divinity, party politics, Edwardian discipline, missions, and the Millennium. To prove his zeal and resolution in this cause, the writings of the English divines, bestowed in England for the use of the students in divinity, at Dartmouth, have been sold; and all the acrimonious writings against Episcopalians retained.

In his application to the Marquis de la Fayette for a sum, President Wheelock observed, that the college

was erected for the promotion of the Protestant Religion. The Marquis remarked, that it ought to be for the promotion of the Christian Religion. The money and military services of the Catholics may gain homage and diplomas, from the Presidents of some Protestant Colleges ; but they cannot open the heart of charity, or silence the tongue of calumny and misrepresentation:—But above all, they will never put an end to the prayers that God would pour out vials of wrath upon the church of Rome ; that the Illuminati may plunder and rejoice ; and the party colleges in the New-England states triumph !

President Wheelock, many years since, presented petitions for a seizure of the church lands in *Vermont*, and a grant of them to Dartmouth College. The Illuminati, associated with him, persisted in these efforts, until the perversion was obtained by *Ira Allen*, Esq. backed by the petition of the college of Vermont.—This unconstitutional proceeding was done away, by the adjudication of the Federal Courts ; to the great disgrace of General Allen and President Wheelock, and the mortification of the Illuminati in Connecticut, Vermont, and New-Hampshire. Great secrecy was observed in the proceedings, and the petitions appeared, to the surprize of all candid honest men.

General Allen and the principal agents in that seizure of the glebes, were born and educated among the Illuminati and Edwardean divines, in Litchfield County, in the state of Connecticut—that seat and centre of priestcraft and spiritual tyranny.

It has been the wish and endeavour of the Illuminati and Edwardeans, for many years, to unite the wealth, numbers, and influence of the rich Dutch churches in the states of New-York and New-Jersey, with their politics, missions, and usurpations over our liberties and consciences, by colleges and missions. That prudent, venerable body stood aloof, and remained unhurt by such artifice, until lately. They are now involved, with their money and repentings, in mission, college, and Illuminati schemes.

In Brunswick, New-Jersey, a college was founded and opened by the members of the Dutch churches, joined with Episcopalians : but the Illuminati projects

prevented its prosperity. They are now seeking to incorporate it; with its money and funds, with the college of Princeton—which is also infected with Illuminatism, in a large proportion.

The college in the city of New-York, which is now called *Columbia*, was originally Episcopal. It continued as such, until the late war; when the legislature of that state altered its charter, and placed all the colleges upon a liberal foundation; free from the shackles of every party.—This did not gratify those who wished to unite politics, war, religion, education and sacrilege together; and they persist in their accustomed opposition, by encouraging parents to send their young men to New-Haven and Princeton.

The state of New-York has ordained a standing committee, called the regency of the university, whose business it is to receive applications for instituting and assigning the places for erecting colleges and academies. These regents visit those institutions frequently, at fixed periods; and great care is taken to check all usurpations of bigotry. All denominations have a member in this regency, to guard their rights. The Governor, for the time being, is president, or moderator, of this board of regents. Notwithstanding this, the Illuminati of Connecticut, and their adherents, wish to pervert one of the colleges in the state of New-York, and the schools and pulpits at large, within the western settlements, to their purposes.

Specimens of candour and a friendly disposition to live upon equal, sincere Christian terms with Edwardians, and their abettors, may be produced, which have been lost and frustrated; as to the good design and tendency of benevolent deeds. In every part of the northern states, large sums have been paid voluntarily, as well as by taxation, by Episcopalians, Baptists, Methodists, and Universalists, to Edwardian ministers and meeting-houses.—In few instances have they met in return with that peace, gratitude, and satisfaction, which ought to have resulted from such disinterestedness. More tribute and Illuminati confusions about ministers, discipline, and missions, have always frustrated such upright and noble efforts for peace and unity.

These observations might be enlarged to a volume



of considerable size. Sufficient is recapitulated now, to lead parents, professors of Christianity, and statesmen who respect our liberties, laws, constitution, independence, peace and safety, to caution. Diligent attention is needful. If this is neglected, our families, religion and country will be destroyed by the Illuminati. Arguments in abundance may be drawn from our political affairs and relations, in proof of this.

To elect suitable men, who know and will defend so important an object—to save our youth from fighting battles, and in the issue becoming slaves to the clergy and great men, are subjects of importance. To be deluded by the men or measures pointed out in this work, would be folly. To circulate knowledge, virtue and peace, are our noblest privileges.

Not long since, the Millennium was a favourite project, by which the Illuminati hoped to delude the people into their politics and plans—to deposit their money for party and dangerous schemes, in church and state. This event is suspended; and the removal of the Pope from Rome, has not destroyed Antichrist. We should half believe that the Connecticut Illuminati are ashamed, and their bigotry and rage fatiated, when we read the extracts they are making and circulating from Abbé Barruel, a member of the *Catholic Church*.

A temporary expedient is on foot to maintain Illuminatism, by the present zeal of the clergy to create awakenings, and cause conversions. These serious things they have ever perverted and abused to superstition and spiritual tyranny.

But in Connecticut they are engaged, at this time, to preserve the influence of the Illuminati, and to check an investigation which is rapidly taking place in that state, as to the situation of national affairs, and the proceedings of those who have produced our distresses.

Another object is, that the clergy wish to frustrate the laws which have appointed the proceeds of the western lands to the use of schools. This measure the Illuminati sought to frustrate for a long time without success—Espousing of it, on the part of Mr. John Allen, gained him that seat in Congress which he lately resigned. Other gentlemen are enlisted in these revivals, to gain political sway and influence.

The sons and favourites of the Illuminati now hold seats in the Senate and House of Representatives in Congress.—They gained and hold their stations thereby : their efforts to gain a sedition law, and carry it into execution within their own state, is too evidently in order to check that *examination into their own affairs*, to which the people of Connecticut are prone, and from which they will not be deterred.

The well-known story of the riot on Sunday, to print and circulate an electioneering handbill, has brought many facts to light, as to the Illuminati. This trick was invented by the faction in Litchfield, who have great sway and influence among the Illuminati within that county. The eyes of the people were opening, and Judge Reeve and other sons of the clergy attended the printer's house, or office, where they compiled an handbill on Sunday, designed to gain the election for two members of the Illuminati clubs. These handbills were circulated on Sunday, Sunday evening, and Monday morning, which was the day of election. Before the freemen's meetings, at ten o'clock, these bills had reached fifty miles from Litchfield.

However painful it is to write or print such events, yet they illucidate the doings of the Illuminati and their followers.—Judge Reeve, of Connecticut, teaches a celebrated law school, and thus gives the sentiment to that order. From the age of nineteen, he has been an adherent, aider, and abettor to the Illuminati. His elevation to the place of a judge in the superior court has not inspired him with that prudence and distance from party which become his situation.

This gives a short view of a leading law character.—The head of the Illuminati, Doctor *Dwight*, a divine, has made himself so conspicuous and has been so often animadverted upon publicly, that the nation are very generally acquainted with his character and proceedings.

In his sermon preached on the fourth day of July, 1798, in New-Haven, he has given us a perfect picture of the Illuminati of Connecticut, under his control, in the representation he has made of the Illuminati of Europe. To transcribe it might be useful ; but the sermon is in the hands of so many, that it

would be needless to swell this tract, by extracts from it.

Birth, education, elevation, and connections have placed Doctor Dwight at the head of the Edwardean sect and Illuminati. Active, persevering, and undaunted, he proceeds to direct all political, civil, and ecclesiastical affairs. Science, he forsakes, and her institutions he prostrates, to promote party, bigotry, and error. He is making great strides after universal control in Connecticut, New-England, and the United States, over religious opinions and politics. He is seeking to establish the Edwardean system of doctrines and discipline, from pride for his grandfather's (President Edwards') talents and fame; while few indeed of that deceased gentleman's descendants believe in his tenets. With a large salary, paid from public bounty, he is maintained in his place, and excites and perpetuates party designs. For more than twenty years, he has been a writer in the newspapers upon many points, where he wished to forward alterations. He attacked the constitution of the college, while it was directed by his predecessor, Dr. Stiles, and ecclesiastics only. Laymen are now introduced, to little good purpose; and we must believe, without a violation of charity, that if a President had been elected who was not an Edwardean, he would have zealously sought to place that institution upon the same liberal foundation with other colleges.

Under his administration, and Illuminati influence, expecting favours from this nation, he has frequently disannulled the ties of religion, consanguinity, and friendship. Merit is neglected, and youth taught prejudices by him. These are circulated, to please the President of the College, and gain diplomas and flattering recommendations to schools and colleges.

The art of the Illuminati has ever been principally played upon the credulous and unwary. Clamour, against establishments, has been employed, to prevent the accumulation of durable funds and the deposit of permanent property. Sacrilege has been considered as no crime; and in most places where parish property has been reserved in houses and lands, the clergy have had the success to obtain them, as their property in fee.

While they have fought, in every mode, to gain property, influence, and consequence for themselves, they have, with equal zeal, fought to foil others, in the enjoyment of their religion.

The favourite plans, of late years, are two—*discipline* and *missions*.—A discipline, by which, for real or supposed offences, the people may be called before the ministers, and their adherents, and be tried, judged, and censured, as whim and caprice may dictate. The weak, credulous, and unforgiving, have employed this as a means to wreak revenge, where good sense and the civil law would not interfere. The Illuminati have expected to gain greater sway over tender consciences, and by numbers have often led to the violation of every substantial right. Men have been condemned unheard, for supposed offences. Lapse of time, removal to other towns and denominations, have not screened them from discipline, and excommunication; that mortification and injuries may overtake them and their families, for daring to doubt the power, prudence, and wisdom of the ministers!

*Missions* have been projected, and money collected to support them, which have been fruitless, offensive, and dangerous. Their object is to extend the Illuminati plans, Edwardean doctrines and discipline, to control colleges and schools, and exalt *a party in religion over Christian societies at large*.

United as we are by the ties of blood, marriage, and friendship; by customs, manners, and laws, shall any of these bonds be dissolved, or their cords cast away, by bigotted party men?

Endless have been the contentions and immense the expences created by these Illuminati clubs, and the perverted colleges, in support of polemic divinity, and controversies, and persecutions, upon mere speculative opinions, in New-England.

Colleges have waged war with each other, in support of the favourite tenets they have respectively adopted.—Ministers have violated all the laws of candour, prudence, and charity, in their argumentations and writings against each other.—Favourite civilians have been exalted into public places, as the parties they have espoused have gained the superiority in numbers, who

always unite at the elections. Individuals have broke friendship with each other, and the peace of neighbourhood has been destroyed, by the disputes they have engaged in upon metaphysical subjects.

In short, but few interruptions of the public tranquillity take place, but in consequence of the divinity which is adopted and taught by these ambitious champions. Colleges and parishes change their creeds with the times, as new leaders appear, who have gained fame, for their talents in this species of learning, or influence in the wars and politics of the season. Ecclesiastical courts and legislatures, are often involved in these feuds ; while light, love and truth have never been promoted by them.

Thus do error, expence, war, and confusion multiply, from want of a due regulation of the colleges and a dissolution of the clubs.

This is the offensive, painful system, which it is wished and bold efforts are made to palm upon the people of this nation, to involve us in religious and political broils, at home and abroad—to destroy that religious toleration and peace, which we enjoy from heaven and the laws of our country.

Reference to the printed sermons and other publications of the members of those societies, will prove what is here asserted—Attention to the prayers and exhibitions before the people in public assemblies, corroborate these truths.—The language of scripture is used to allure, to persuade the Almighty God to “ turn and overturn, until he whose right it is shall rule and reign.” Until all which they may please upon such solemn occasions to solicit in overturning of empires and religions may be granted.

Within the revolution of a few years, we have seen two powerful European nations become alternately objects of equal hatred and affection, as caprice has dictated. Liable constantly to such innovations and projects, from inconstant men, we are to be upon our guard. In every political, party, or local transaction they have taken an active share.

Fixed to no system, bound by no rules, they are advocates for any species of government, and constant

changes in religion—Peace and safety have not rebounded from their plans.

Should our lot be cast in those unhappy times, when an arbitrary administration—some aspiring despot, some standing army, national fleet, and host of dependants upon court favour, should find it expedient, for the purposes of domination, to enlist this body under their banners, wretched and deplorable indeed must be our condition.—Our religion, government, liberty, and property, would then be held by the precarious will of tyrants—our national compact be dissolved, and anarchy and destruction spread over a country saved by the valour of freemen—by the blood of our fathers, brothers, and sons—then farewell peace, and farewell happiness!

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